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John Frederick Lyons
Hist. of the Chi. Presbytery

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CENTENNIAL SKETCH

of the

**HISTORY OF THE PRESBYTERY OF
CHICAGO**

By

JOHN FREDERICK LYONS

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ILLINOIS HISTORICAL SURVEY

Centennial Sketch of the

History of the Presbytery of Chicago

By

JOHN FREDERICK LYONS

Librarian of McCormick Theological Seminary

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Ill. Hist. Survey

Preface

The compilation of the following historical sketch was undertaken at the request of the Centennial Committee of Chicago presbytery, of which the Rev. Dr. Alvyn R. Hickman, pastor of Third Church, Chicago, was chairman. The writer is indebted to him for wise counsel and encouragement.

The one to whom the present writer must make chief acknowledgement is his former teacher, friend, and colleague, the late Dr. Andrew C. Zenos. Dr. Zenos was for more than fifty years a member of the presbytery and for twenty-five years its stated clerk. While still in that office he wrote, in 1933, *A Historical Sketch of Presbyterianism in the Chicago Area*. This was not published. At least two typewritten copies are preserved, one in the library of the Nettie Fowler McCormick Biographical Association, and the other in the Virginia Library of McCormick Theological Seminary. Large use has been made of this valuable record, especially the part covering the period when Dr. Zenos was an active participant in the events recorded.

In addition there is a ledger in Dr. Zenos's handwriting, preserved in Virginia Library, in which he tabulated many of the facts of the record. These include lists of the churches with brief historical data, of ministers, moderators, etc. This volume has been of inestimable value as a time saver in this research.

Dr. Zenos's own records in the Minutes of the presbytery are beautifully kept. It is a pleasure to consult them.

The suggestion for the compilation of the list of churches included in this brochure came from the present capable stated clerk, the Rev. William McInnes, pastor of the Mayfair Church, Chicago. He and his office have given highly appreciated assistance.

Miss Virginia Roderick, librarian of the Nettie Fowler McCormick Biographical Association library, and her staff have given much help. Mrs. McCormick had the useful habit of preserving much fugitive material concerning institutions in which she was interested. Consequently there is to be found in this library much not found elsewhere. Many of the items listed in the Bibliography were found there.

A day spent in the library of the Presbyterian Historical Society, Philadelphia, of which Dr. Charles A. Anderson is curator was highly rewarding.

Assistance was received also from the Chicago Historical Society library. The Bibliography lists, at least in part, the various sources from which the present account has been drawn. For the mistakes and omissions, which will undoubtedly be discovered, the writer alone is responsible and he craves the reader's indulgence.

J. F. L.

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Infancy, 1847-1870

In 1847 when the Presbytery of Chicago had its beginning, Chicago, too, was in its infancy, with but 16,000 people. However, it was growing rapidly. By 1850 the census showed a population of 29,963. In 1847 the area of the city was enlarged by three and one-half square miles. When Abraham Lincoln, congressman-elect, first visited the city in July of that year, as a delegate to the River and Harbor Convention, coming by stage, he found the roads filled four and five miles before the city was reached, with an endless procession of giant wagons laden with wheat, each drawn by two yoke of oxen. In 1847 the McCormick reaper factory opened in Chicago. The city as yet had no railroad; that came next year. So did the completion of the Illinois Michigan canal. Gas did not come until two years later. When presbytery had its first meeting, the Mexican War was still in progress; James K. Polk was president of the United States. Shortly before the meeting, Albert Hale, Presbyterian minister of Springfield, Illinois, had preached his sermon, destined to be famous, in opposition to the war. Thomas A. Edison, Alexander Graham Bell, and *The Chicago Tribune* had just begun their careers.

The city was still visited by periodic epidemics of cholera; in 1848 six hundred seventy-eight people died of the scourge. It was almost a decade later that George M. Pullman pulled the city out of

the mud by lifting buildings several feet to a new level, making efficient drainage possible.

New School and Old School

For ten years previous to the organization of Chicago presbytery, the Presbyterian Church had been divided into what was known as Old School and New School. Both divisions, however, retained the same legal name, "The Presbyterian Church in the U. S. A." The only means today of distinguishing (from the title page) the Minutes of the General Assembly of one group from that of the other is the place of publication: New York was New School, and Philadelphia, Old School. To the casual observer the difference between the two bodies was hard to see. In response to an inquiry an elder's son said: "Old School stands during prayer, and sits during singing; New School sits during prayer and stands during singing."

The cause of the split may be traced back to 1801, when a Plan of Union (not organic) was adopted by the Presbyterian and Congregational churches in order that the two bodies might co-operate in missionary work. This brought into the Presbyterian Church a large number of pastors and churches, especially in New York state, which were more or less in touch with the polity and doctrine of Congregationalism. "It added much" as has been said, "to the

numerical strength of the church, while detracting greatly from its homogeneity."

This showed itself especially in a difference of opinion with reference to what were later known as Boards. The party standing for such denominational agencies and opposed to the Plan of Union was the Old School. That favoring the continuance of the Plan of Union was the New School. The Old School, having a majority in the General Assembly in 1837, abrogated the Plan of Union and excised the Synods of Utica, Geneva, Genesee, and Western Reserve, and established the Presbyterian Board of Foreign Missions. In general the New School represented the New England element, and the Old School, the Scotch-Irish. The Old School was somewhat larger than the New School at the time of the division, in the ratio of 126,000 to 106,000.

The Presbytery of Chicago, that was organized in 1847, was New School. The Old School organization, bearing the same name, came, as we shall see, a few years later. Still a third Presbytery of Chicago (Cumberland Presbyterian) came several decades later.

The First Meeting of New School Presbytery

The Presbytery of Chicago had its beginning, not in the young, boisterous, then malodorous, city whose name it bears, but out in the peaceful, quiet, countryside, in a schoolhouse used by the DuPage church. It was about five miles southwest of Naperville in DuPage Township of Will County, near the

east branch of the DuPage river. This is the second oldest church in the presbytery, having been organized in 1833 by Jeremiah Porter, only eighteen days after he had started the First Church, Chicago. DuPage is today the only church of the presbytery in the open country. It is still active. Here the presbytery had its first meeting, October 12 and 13, 1847.

At that time there were two New School synods in Illinois: the Synod of Illinois, covering the southern and older part of the state, and the Synod of Peoria, including the northern and more recently settled section. It was the latter body that authorized in June, 1847, the establishment of the Presbytery of Chicago, in territory formerly within the bounds of Ottawa presbytery.

The Presbytery of Chicago at the time of its organization did not cover as large an area as it does today. It was supposed to include ministers and churches in Lake, Cook, DuPage, and part of Will counties. Actually the churches were all in Cook and Will counties.

Churches of the Infant Presbytery

The five churches in the presbytery, in addition to the DuPage church, were the following: (1) The First Church, Chicago, which had been organized June 26, 1833. In 1847 it was in process of erecting a new brick building, whose cornerstone had just been laid at Washington and Clark, across from the present Temple Building. Its earliest location was up the street, at Lake and Clark, the site being marked today by a bronze plaque. This location was thought

"too far out in the country, distant from the mass of the population."

(2) The Second Church, around the corner from the new site of First Church, in the middle of the block, on the south side of Randolph, between Clark and Dearborn, had been organized in 1842 with a colony of 26 members from First Church. In 1847 its building, a rectangular, frame structure, had been enlarged by the addition of twelve feet to its length. It was described by William Bross as, "A one story balloon, shanty-like structure that had been patched out at one end to meet the wants of the increasing congregation."

(3) The other Chicago church in the new presbytery was the Third, then only three months old, which was organized on the west side of the river July 1, 1847, with 35 members.

(4) Outside Chicago there was in Homer township of Will County, the Hadley Church which had been founded by Jeremiah Porter, August 17, 1833. Only a few months after the organization of the presbytery, however, this church went over to the Congregationalists. It is still active as the Homer Congregational Church, Lockport, R. F. D.

(5) The only other church of the infant presbytery was Joliet (Central), which had been organized in 1844 by Jonathan G. Porter and B. W. Dwight with twenty-two members.

The Ministers in Attendance

The nine ministers in attendance were, for the most part, young men from the East, fired with the missionary spirit. The oldest of these

was Hutchins Taylor, who, because of his age, 54, was elected moderator. A native of Massachusetts, he was a graduate of Williams College, 1814, and Andover Seminary, 1817. From 1844 to 1848, he was pastor in Joliet. Some years later he became an Old School minister and died, in 1868, at Belvidere, Illinois.

The pastor of Chicago First Church, Flavel Bascom, 43, who had come to the field in 1839, became the first stated clerk of the presbytery. He had been a member of the Yale Band, arriving in Illinois in 1833, and had spent five years in pioneer mission work, mainly in Tazewell County. Born in Connecticut, he graduated from Yale in 1828, and was, for a time, tutor in his Alma Mater. Shortly after the organization of the presbytery he returned to the Congregationalist communion and became one of the founders of Chicago Theological Seminary, and also of Beloit College.

Robert W. Patterson was in attendance as pastor of Second Church, Chicago, where he had been since its organization in 1842, and his ordination in the same year. In 1847 he was 33 years old, and, as we shall see, was destined to have a pastorate of 32 years in this one church. He, alone of the group, was a product of the West. Though born in Tennessee, he spent his youth in Illinois, attended Illinois College at Jacksonville, and Lane Seminary. Since he exerted so great an influence on Presbyterianism in the Chicago area, we shall have much more to say about him later.

The temporary clerk of the first meeting was Abner W. Henderson,

35, who had come, four years previously, to Chicago, where he established a "female school" which he conducted for some years. A native of New York state he graduated at the age of 17 from Union College and studied theology privately. Ill health prevented his going as a foreign missionary. He was ordained by the Presbytery of Ottawa and did home mission work in the presbytery. Later he became a chaplain in the Northern army in the Civil War and died at the age of 60 in Chicago.

Among those who were members of presbytery at its first meeting but not pastors of churches, was William Ripley Downs, then 37 years old, who was a home missionary in northern Illinois from 1845-1851. He had been ordained May 26, 1847, by Ottawa presbytery. A native of New York state, he was a graduate of Hamilton College, 1842, and Auburn Seminary, 1845. He lived in Chicago from 1862 till his death in 1880.

Charles R. French was perhaps the youngest member of presbytery, 29. Having finished Oberlin in 1840 and Auburn Seminary three years later, he was in home mission work in Illinois in 1847, having been ordained by the Congregationalists, shortly after his graduation. At the time presbytery met he was doubtless anticipating his marriage, which occurred Christmas day of that year in Wilmington, Illinois.

The one member of presbytery that was not a native American and without either a Congregational or Presbyterian background was Jonathan G. Porter, not to be confused with Jeremiah Porter.

Jonathan Porter was born in England and grew up a Baptist. He was, in 1847, 36 years of age. Wilmington, Joliet, Manteno, Lockport, and DuPage churches were served at various times by him.

B. B. Drake was present at this meeting at which the stated clerk was authorized to "give him a letter recommending him to the Fox River Union, if he shall apply for it."

Orange Lyman, who arrived late for the meeting, was evidently one of the older men. We find him in 1819 as a Presbyterian minister in Vernon, New York, in the Presbytery of Oneida. He died in 1851.

Relations with Congregationalists

It will be noted how large a proportion of the ministers composing the first presbytery came out of Congregational colleges and seminaries, and that some of them returned to the church in which they had been reared. We have noted, also that the division between New School and Old School was occasioned in large measure, by the mixture of Congregationalism with Presbyterianism, through the operation of the Plan of Union. This even the New School was to find a source of irritation, which eventually led to the abrogation of the Plan of Union, and paved the way for reunion with the Old School.

At presbytery's second meeting, April, 1848, held at the Hadley church, the following resolution was adopted relative to the church serving as host, which had recently become Congregational: "Resolved, that we regard it as manifestly beyond the province of an agent

of the American Home Mission Society to interfere in any manner with the polity of the churches which he may visit in the discharge of his official duties."

The American Home Missionary Society was organized in 1826 by Congregational, Presbyterian Reformed, and Associate Reformed Churches. As the cooperating churches became strong they withdrew from the federation to organize separate societies of their own.

Frederick Kuhns in *Congregational Church in Illinois* (pp. 353ff) lists fourteen Illinois Congregational churches that were founded between 1830 and 1844 as Presbyterian.

In 1842 there was an effort made to unite Ottawa presbytery, the parent organization of Chicago presbytery, with the Rock River Association (Congregational). R. W. Patterson, then only a licentiate, and Rev. Charles Dickinson of Peru, alone opposed the movement. Chiefly through the effort of Patterson, who was ordained in the meantime, others were secured to stand with them. The final vote of presbytery was against merging.

Although many Congregationalists came to Chicago in the earliest years of its history, there was no Congregational Church in the city till 1851. The reason was that those who came found it advisable to unite with Presbyterian churches. The First Congregational Church was organized from former members of the Third Presbyterian Church led by Philo Carpenter. He had been the only Presbyterian among the twenty-five charter members of the First Presbyterian Church; the others were Congre-

gationalists. In 1851, however, having transferred his membership to Third Church, he and a number of other members of that church seceded because they were "dissatisfied with the present condition of our General Assembly on the subject of disciplining those guilty of holding their fellow men in bondage."

The following year, 1852, the Plymouth Congregational Church was organized with forty-eight members from the First Presbyterian Church. The reason for their separation was the same as in the case of the First Congregational Church—anti-slavery feeling.

The Slavery Issue

As Herman R. Muelder says in *Congregational Church in Illinois* (p. 139) "Of all the major denominations, Congregationalism alone was confined to the area north of the Mason-Dixon line, and did not have to deal with the sin of slavery among its own communicants, and could therefore well afford to be more ruthless in its condemnation of the evil." The claim of Congregationalism, therefore, that "its churches had no connection with slavery" could not well be denied, and had its appeal for those with strong sentiments regarding the subject.

The New School Presbytery of Chicago, being composed mostly of New England people was strongly anti-slavery, though its members varied in their outspokenness and the vehemence of their opposition to the institution. There was wide difference of opinion as to the best means of dealing with what all

recognized as an evil. Many urged the abolition of slavery in season and out of season. Others, no less loyal, to the principles of liberty, regarded the means advised by the more radical as harsh or unwise. The term "abolitionist" was used by some almost as an execration, while those so characterized often thought of those applying the name as "pro-slavery." The Colonization Plan of removing freed Negroes to Liberia in West Africa was advocated by many of the more conservative. The First and Third Churches, for example, were radical in their opposition to slavery, while the Second Church was conservative.

The majority in the Third Church characterized the action of the New School General Assembly (1850) at Detroit with reference to slavery as a "vacillating policy capable of representing black or white, as suited the different sections of the church." The church declared, accordingly, its "determination to stand aloof from all meetings of presbytery, synod or assembly" until the matter was cleared to its satisfaction. This, they were told by presbytery, they could not do and remain Presbyterian. The result, as we have seen, was a division in the church.

Laymen did not hesitate to express themselves on the subject. The officers of the churches in Chicago sent a memorial to the meeting of presbytery, May, 1850, asking it to "instruct its commissioners to use their influence to obtain from that body an explicit and positive expression of their views and position in relation to the sinfulness of American slavery."

New Churches Organized

During the period of the separate existence of the New School presbytery, (1847-1870), the city had been having a phenomenal growth. In the 23 years its 16,859 population in 1847 had increased to 298,977 in 1870, almost 18 fold. The presbytery, too, had grown rapidly. The six churches with which it had started in 1847 had increased by 1870 to twenty-seven, its communicants from 721 to 3,516, and the nine ministers to forty-seven in addition to four licentiates and five candidates.

The churches in Chicago containing numerals as a part of their names, in addition to the First, Second, Third, with which the presbytery started by 1870, had the Seventh, Eighth and Ninth to keep them company. The fourth, fifth, and sixth were evidently represented by churches not called by their numbers, such as the Westminster, Calvary, Olivet, 31st Street and South Side. Churches had been started in suburbs which are now in the city: Hyde Park, Norwood Park, and Englewood. To these were added churches in Evanston, Lake Forest, Dunton (Arlington Heights) and Waukegan. Joliet had two churches, Central and First. Rural churches added were Wilmington, Will in Will County near Monee, and Thornton.

This growth had not come without effort. At the very first meeting of presbytery, a committee of four, almost half the presbytery was appointed "to explore the destitute neighborhoods within our bounds." Gross Point (now Evanston) and Blue Island were mentioned as among the "destitute

fields" to which attention was being given.

In May, 1850, the committee reported having employed a home missionary, Rev. Adam Johnston, "to labour within our bounds," a commission for him having been secured from the American Home Mission Society.

In 1851 it was resolved "that the Home Mission Committee be instructed to take immediate measures for procuring one or two missionaries to labor in the southern portion of Will County."

Some of the new churches resulted from colonies from the older churches, such as those from the First and Second churches that founded Westminster Church on the North Side. Olivet Church was the child of missionary effort by members of Second Church, and eventually united with it.

Evangelistic Methods

The presbytery had a committee on Narrative on the state of religion. Some excerpts from its reports indicate how the membership of the churches was recruited. In 1860 this committee reported, among other things, "Joliet has been visited by a revival. The church has sustained daily evening prayer meetings, through the winter, and reports a greater degree of religious interest than it has ever before enjoyed." In the same narrative is the following: "The church at Lake Forest is in a flourishing condition and has been blessed with a revival. This church is of unusual interest to the presbytery on account of its relation to Lind University, several of the students of which are numbered among the hopeful con-

verts." In 1866 part of the report reads: "Most of the churches have enjoyed gentle seasons of refreshing from the presence of the Lord, resulting in additions of over 200 by confession and about the same number by certificate."

Of the Second Church it is said that "immediately after the organization of the society, a weekly prayermeeting was established which for a long time was attended by a number equal to the entire membership of the church and was evidently tributary to its success." During the first twenty-five years there were added to the church 909 members, 339 of whom were by profession of faith.

Robert W. Patterson

Of the ministers with which presbytery started, Robert W. Patterson, alone, remained throughout the 23 years as pastor of the church which he was serving at the beginning of the period. Three others were still on the roll in 1870. They were: Jonathan G. Porter, who had moved to the DuPage church; Abner W. Henderson and William R. Downs, both without charges at the close of the period. Patterson alone of the presbytery, was honored by being elected to the moderatorship of the General Assembly. Though after leaving the presbytery, Zephaniah M. Humphrey, pastor of the First Church, 1859-1868, became moderator of the reunited General Assembly when it met in Chicago in 1871.

Patterson's election to the moderatorship occurred in 1859 at Wilmington, Delaware, when he was 45 years of age. At the time of the reunion he is described as

"the most influential representative of the New School in the North-west." He had much to do with bringing about the reunion since he was one of a committee of nine ministers, and six elders appointed by General Assembly in 1866 to confer with a similar committee from the Old School on reunion. After the two churches were again one, he became the representative of the New School on the faculty of the Old School theological seminary, then known as the Presbyterian Theological Seminary of the North West, now McCormick.

Patterson was largely responsible for the organization of Lake Forest University. In 1856 he and a group of Second Church men started the Lake Forest Association which raised \$50,000 and purchased 2300 acres of land on the Milwaukee Railroad about 25 miles north of Chicago. The purpose of the association was to foster educational institutions—an academy, a female seminary, and a college. Though they were not able to realize their ideal till after the lapse of some twenty years, the college opened in 1876, on a permanent basis, with Dr. Patterson as its first president.

Dr. Patterson and Dr. H. Curtis, pastor of the First Church, were members of the Board of Dearborn Seminary. This was founded in 1854 for girls and was originally located on the present site of Marshall Field's store on Wabash Avenue, but was later moved to Wabash and Twenty-Second Street. In 1851 it erected a building costing \$20,000. Mrs. Louise DeKoven Bowen tells of attending the school in her girlhood.

In the sphere of journalism Dr.

Patterson helped start, in 1846, *The Western Herald* which is described on its title page as "Devoted to the promotion of Practical Religion—the maintenance of essential truth and the advancement of the benevolent enterprises of the age." Most of the financial support of the venture is said to have come from Second Church. For a time Dr. Patterson and Dr. Curtis were editors of the *Chicago Evangelist* (1853-1855) which later merged with the *New York Evangelist*. One of Patterson's three sons, his name-sake, Robert W. Patterson, Jr., after an apprenticeship with *The Interior* became connected with the *Chicago Tribune* and served many years as its editor-in-chief, dying in 1910.

Moderators

The following is a list of the moderators of presbytery, with their positions as pastors, unless otherwise stated, at the time they were elected.

- 1847 Hutchins Taylor—Joliet.
- 1848 J. Wilcox—Without charge.
- 1848 James Shaw—Without charge.
- 1849 Ira M. Weed—District Secretary, American Board of Commissioners for Foreign Missions.
- 1849 Jonathan G. Porter — Wilmington.
- 1850 Louis H. Loss—Joliet.
- 1850 Robert W. Patterson—Second, Chicago.
- 1851 Harvey Curtis—First, Chicago.
- 1851 Ira M. Weed—District Secretary, American Board Commissioners for Foreign Missions.
- 1852 Charles R. French—American Home Missionary.

- 1852 Luman C. Gilbert—American Home Missionary.
- 1853 Louis H. Loss—Joliet.
- 1854 L. C. Bartlett—DuPage.
- 1855 Abner W. Henderson—Elgin.
- 1856 Ansel D. Eddy—Westminster, Chicago.
- 1857 Asahel L. Brooks—Third, Chicago.
- 1858 Yates Hickey—Tract Missionary.
- 1859 William H. Spencer—Westminster, Chicago.
- 1860 George L. Little—Waukegan.
- 1861 Calvin Clark—District Secretary.
- 1862 J. A. Wight—Olivet, Chicago.
- 1863 C. Rufus Clarke—Monee.
- 1864 Alfred Eddy—Olivet, Chicago.
- 1865 Edward A. Pierce—Westminster, Chicago.
- 1866 William C. Dickinson—Lake Forest.
- 1867 Newton Barrett—Dunton.
- 1868 Alfred Eddy—Ninth, Chicago.
- 1869 George H. Coit—Wilmington.
- 1870 James H. Trowbridge—District Secretary.

(1856-1858) financial agent of Lind University, later known as Lake Forest.

Still a third who was twice honored with the moderatorship was Alfred Eddy, not to be confused with Ansel D. Eddy who preceded him in the office. Alfred Eddy served as moderator in 1864 and 1868, having in the meantime changed from Olivet to the Ninth Church.

J. Ambrose Wight, moderator in 1862, served the interests of the church some years as a layman before he was ordained. For a time he and William Bross edited the *Prairie Herald*, which succeeded the *Western Herald*. He was for some years an elder and superintendent of Sunday school in Second Church, and after his ordination was pastor of Olivet Church. While still a ruling elder, he wrote for presbytery an essay on the *Permanency of the Pastoral Relation*. This was published in 1854 by order of the presbytery.

Recruits

Securing recruits for the ministry was one of the earliest and an ever-present concern of the presbytery.

As early as 1850 the following resolution was adopted: "that in view of the wants of the church in her operations at home and abroad, it is highly important that the attention of young men of piety and talent be, and if need be, aided in seeking preparation for the service of God in the ministry of reconciliation and that a committee be appointed to superintend this object and bring it before the churches in such ways as they may deem best." The committee ap-

It is to be noted above that in the early years the presbytery changed moderators twice a year. The immediate successors of Hutchins Taylor in 1848, Jairus Wilcox and James Shaw, both without charges, were probably selected, as was Taylor, on the basis of seniority. It will be noted, also, that several men were twice elected moderator. Among these was Louis H. Loss, who began his ministry in the presbytery as pastor of Third Church and was later at Joliet. Another was Ira M. Weed, moderator in both 1849 and 1851, the district secretary of the American Board of Commissioners for Foreign Missions and later

pointed had Dr. Harvey Curtis, pastor of First Church, as its chairman. Within two years (September, 1852) the committee was able to report, "Three young men of Second Church in a course of study with a view to the ministry; also two in First Church, Chicago; and one in the church of Joliet in the same course."

The very next month, J. T. Wentworth, a graduate of Union College, and member of Second Church, presented himself as a candidate, and was duly examined and licensed. Somewhat later, 18-

55, came the examination, licensure and ordination of J. Ambrose Wight.

Early there was felt the need of a theological seminary for the training of ministers. For several years presbytery appointed a representative to the Board of the North Western Theological Seminary with a view to locating it in Galena, which had offered \$25,000 on the condition that the institution should be located in that city. In 1859 a theological seminary was planned as a part of Lind University (Lake Forest).

The Old School Presbytery

Organization

As in the case of the New School body bearing the name, the Old School Presbytery of Chicago was organized in the country, at Marengo, now outside, but then within, the limits of the presbytery. This organization was effected April 6, 1852. The presiding minister and preacher at the opening service was the Rev. John Ustick. He was pastor of the largest church of the new presbytery, the rural, Willow Creek church, in the neighborhood of Rockford, where it is still active. The presbytery grew out of Rock River presbytery's request from the Old School Synod of Illinois, to set aside a group of churches and ministers from the two presbyteries of Rock River and Peoria as a separate body. This was done "with a view to forming a new Synod." Eventually this was formed and called the Synod of Chicago, which included the area of the state north of the Illinois river, and consisted of the presbyteries of Schuyler, Rock River, and Chicago.

Boundaries

As may be inferred from the preceding, the Old School presbytery extended far beyond the limits of the Presbytery of Chicago, as now constituted or as included in the New School presbytery. The boundaries as officially described, were as follows: "west, the Third Principal Meridian; from junc-

tion of Third Principal Meridian with the Illinois River up the river to the junction of the Illinois and Des Plaines Rivers, thence up the Kankakee to the State line of Illinois; east on the state line of Indiana to Lake Michigan, thence up Lake Michigan to the north line of Illinois; north, the state line of Illinois."

The Third Principal Meridian, which constituted the western boundary of the presbytery, was the one from which most of the state is surveyed. It lies about eight miles west of the 89th meridian which crosses the state almost centrally. The automobile route known as Meridian Road, No. 51, parallels the Third Principal Meridian, as well as the 89th. It runs from Beloit, Wisconsin, through Rockford, Rochelle, and LaSalle, clear to Cairo on the south. An examination of the map will indicate that in addition to Lake, Cook, DuPage, Will, and Kankakee counties, that now constitute the presbytery, and in a general way constituted the New School presbytery, the following counties were included, in whole or in part, in the Old School presbytery: McHenry, Boone, Winnebago, Kane, DeKalb, Lee, LaSalle, and Grundy.

Old School Presbyterianism had been making its way north from the southern part of the state where it was strong. In time it entered regions where there had been New School churches for a

number of years. This was the case in Chicago where there were three New School Presbyterian churches, one of them 15 years old, before North Church, the first of the Old School churches, was organized.

Personnel

In addition to John Ustick the other four ministers present at the first meeting were: R. H. Richardson, pastor, North Church, Chicago; R. K. Todd, pastor, Woodstock; George F. Goodhue, pastor; Marengo, and E. F. Chester, colporteur. Those absent were: Harry Chapin, Lynn-Hebron church; John Fleming, domestic missionary, and J. B. Plumstead, colporteur.

R. K. Todd was elected moderator of the first meeting. At that time he was 38 years of age and had been pastor at Woodstock since 1848. A native of Massachusetts, he was a graduate of both Princeton University (1842) and Princeton Theological Seminary (1847). He was principal, 1863-'90, of the academy at Woodstock, where he died four years after his retirement.

R. H. Richardson, the first stated clerk, was at the time of organization of the presbytery a young man of 29, a recent graduate of Princeton Theological Seminary, in the class of '48. He had come to North Church immediately upon graduation, and his pastorate in this church continued till 1855. After a brief pastorate in Rochester, New York, he returned to the presbytery of Chicago, to Marengo. His other pastorates were in the east, where he died June 14, 1892, at Bay Head, New Jersey.

George F. Goodhue, was also a young (31 years old) Princeton Seminary graduate in the class of '49. A native of New Hampshire and graduate of Dartmouth, '41, he was for a time a lawyer in Covington, Kentucky. As pastor at Marengo he was host to the presbytery at its initial meeting.

The name of E. F. Chester, the remaining minister at presbytery appears in the McCormick Seminary General Catalog, as a member of the class of 1844, when the Seminary was then known as the New Albany Theological Seminary. In 1852 he was a colporteur for the Board of Publication, living at Kyte River.

As with the charter members of the New School presbytery, the ministerial members of the first meeting of the Old School presbytery were generally young ministers from the East. These differ, however, from the New School men in their educational background. Princeton was the Alma Mater of most of the Old School men noted above.

Cyrus H. McCormick and the Seminary

The outstanding leader in Chicago Old School presbytery, corresponding in a measure to R. W. Patterson in the New School, was not a minister, but a layman, Cyrus H. McCormick. There was no Old School church in the city till after his arrival, and he had a share in the organization of the one that soon made its appearance. He had much to do with the organization of the additional Old School churches, South and Central, that in course of time came into existence in the city.

His chief contribution to the standing of the denomination, however, was his part in seeing that the Seminary, that now bears his name, was brought to Chicago. It was his offer in 1859 of \$100,000 as an endowment for four professorships that was chiefly influential in causing the institution to come to Chicago. For almost three decades this seminary had had a precarious existence in southern Indiana, at Hanover, and later at New Albany. Its coming was the occasion of notable additions to the roll of ministers of the Old School presbytery. These were the professors in the Seminary, which for a quarter of a century was to be known as the Presbyterian Theological Seminary of the North West.

The most noteworthy of the professors was Dr. Nathan L. Rice, who, through Mr. McCormick's special efforts, was induced to come from St. Louis to Chicago, where he became pastor of North Church as well as a professor in the Seminary. In addition to these two responsibilities, he edited a magazine. *The Presbyterian Expositor*. His stay in Chicago, however, was short, due to his acceptance of a call from the Fifth Avenue Church of New York City.

Churches

In the infant presbytery's first report to the General Assembly it listed the following eight churches: Chicago, North; Woodstock, Salem; Willow Creek; Marengo; Lynn and Hebron; Roscoe; Jefferson Grove; and Wilmington.

A glance at this list suggests its rural character, in contrast to the

New School presbytery. The only city church, the North, Chicago, had only 59 members, while Willow Creek, the largest, had 142. The salaries paid by these churches were small. The total amount reported in 1852 as raised by all eight churches for congregational expenses was \$4,028. About half of this, \$1937 was from the North Church, Chicago. The amount for each pastor can be guessed from this. In the records it is stated that a colporteur was recommended to the Board of Publication to receive a salary of \$400.00.

The churches were repeatedly reminded to keep salaries paid up, and a resolution was passed in 1855, that "vacant churches be requested to pay their supplies a reasonable compensation for their services." The church of Woodstock in 1855 acknowledged "with penitence their remissness in the payment of their pastor's salary, that the balance is now paid, and that arrangements had been made for avoiding a recurrence of the same evil."

In the midst of this paucity of contributions for self support, benevolent objects were not wholly forgotten. In 1852 some of the churches had given a total of \$93.00 for Domestic Missions, \$167.00 for Foreign Missions, and \$110.00 for Education.

The Slavery Issue

Everywhere in America, in this period of its history, in both church and state, the slavery issue was dominant. The Old School Church as a denomination was strong in the South. This tempered the vigorousness of its opposi-

tion to the institution, which all recognized as an evil. The New School, as we saw, had but few churches in the South, while the Congregationalists had none. In Chicago, Mr. McCormick, Nathan L. Rice, and other Old School leaders had been born south of the Mason and Dixon's line. Throughout the period of the separate existence of the Old School and New School churches, differences of attitude to the institution of slavery was a constant source of bad feeling and division. The separation of both the South and Central churches, Chicago, from the parent North Church, as well as the retarded growth of the Seminary, was occasioned by this troublesome question.

Growth

In spite of handicaps the Old School presbytery made commendable growth through this troubled period of separate existence. In the eighteen years 1852-1870, the eight churches with which it had started grew to twenty-seven; the ten ministers to thirty-eight with fifteen licentiates. The 420 communicants of 1852 by 1870 had become 2,573. The \$4,028 contributed in the earlier year for congregational expenses had by 1870 increased more than ten fold, to \$43,690. At the close of the period, however, the New School body was still the stronger, with forty-seven ministers and four licentiates and a communicant membership of 3,516.

Moderators

- 1852 Richard K. Todd—Woodstock.
- 1852 John Fleming—Earlville.
- 1853 H. Chapin—W. Hebron, Lynn-Hebron.

- 1853 Allen C. Miller, White Rock, Jefferson Grove.
- 1854 Elisha F. Chester, Freeport.
- 1854 John McKinney, Oswego.
- 1855 G. F. Goodhue—Marengo.
- 1855 Richard H. Richardson—North, Chicago.
- 1856 R. W. Henry—South, Chicago.
- 1856 Samuel Swan—Waverly.
- 1857 James S. Henderson—Mendota
- 1857 Robert G. Thompson—Without charge, Beloit.
- 1858 John McKinney—Oswego.
- 1858 John Ustick—Earlville.
- 1859 Robert G. Thompson—Without charge, Beloit.
- 1859 Nathan L. Rice—North, Chicago.
- 1860 A. Hamilton—Aurora.
- 1860 Moses W. Staples—Kankakee.
- 1861 John M. Faris—Rockford.
- 1861 J. W. Ward—Lane Depot.
- 1862 John Fleming — Earlville, Seneca and Wyoming.
- 1862 John H. Nesbit—Oswego.
- 1863 Lawrence M. Stevens—Marengo.
- 1863 Willis Lord—Seminary.
- 1864 Fauntleroy Senour — Rockford.
- 1864 John M. Faris—Agent for Seminary.
- 1865 LeRoy J. Halsey—Seminary.
- 1865 Robert C. Colmery—Mendota and Troy Grove.
- 1866 Henry B. Thayer—Kankakee.
- 1866 John Ustick—Earlville.
- 1867 David C. Marquis—North, Chicago.
- 1867 Robert G. Thompson—Willow Creek, Kintyre.
- 1868 Charles Elliott—Seminary.
- 1868 Joseph S. Grimes—Rockford.
- 1869 Robert Patterson—Jefferson Park, Chicago.
- 1869 William Campbell—Manteno.
- 1870 Loyal Y. Hays—Ottawa.

Adolescence, 1879-1906

Reunion

As a result of the reunion of the Old School and New School General Assemblies in May 1870, the reunion of the presbyteries was effected through enabling acts of the synod. The present boundaries of the presbytery were determined by the Synod of Illinois, June 29, 1870, and the first meeting of the united presbytery was held next day, June 30, 1870, in the First Church, Chicago. Wm. M. Blackburn, a professor in the Seminary and former stated clerk of the Old School presbytery, was chosen moderator, and David S. Johnson, former stated clerk of the New School presbytery, was made the stated clerk and treasurer of the new organization.

The most important action of the new presbytery at its first meeting was the appointment of a special committee of ministers and laymen to supervise the raising of a fund in commemoration of the union of the assemblies, the proceeds to be devoted to the work of the church in its several departments. In this effort the Seminary and Lake Forest University were remembered, it being proposed to raise \$200,000 for the former and \$250,000 for the latter.

The most notable union, so far as future history was concerned, of local churches was that of the former (New School) Westminster, with the former (Old School) North church, to form the Fourth Church.

Other unions resulting from the reunion were: the 31st Street (Old School) church, with the 28th Street and South Scotch (New School) churches, retaining the name of the first named; and Olivet with its parent the Second Church, both former New School organizations.

The Chicago Fire

The great fire of October 9, 1871, had dire consequences for Presbyterians as well as for other people. One effect on presbytery was the removal of its usual place of meeting, the lecture room of the Second Church. The building had been located on the northeast corner of Wabash and Washington across the street from the present site of Marshall Field's store.

Along with the Second Church were the First, the North, the Westminster churches, and the Erie Street mission, that were destroyed by the fire. The fire crippled all the city and suburban churches, by rendering many of their members penniless, destroying the incomes of others, scattering the members and families of congregations, in some instances never to return to the city, reducing the number of houses of worship, and, in a word, paralyzing for a time, all church work in Chicago and vicinity, except that of ministering to the relief of the fire sufferers. Some of the unburned church edifices were used as hospitals for the

sick and homes for the homeless until other accommodations were provided.

As was the case with other denominations, it was found necessary to appeal to Presbyterian churches of other cities for aid in carrying forward the work of rebuilding church edifices and supporting the ministers. After careful examination of the facts relating to the financial condition of the churches a committee appointed for the purpose reported \$95,000 as the lowest estimate of the sum needed for the immediate relief of the churches and the Seminary. Abbott E. Kittredge, pastor of Third Church, Arthur Mitchell of First Church, and David Swing of Fourth Church, were delegated by the presbytery to visit the large cities of the East and solicit relief. The appeals met with a hearty and generous response. The sympathy expressed and the substantial aid freely bestowed, it was thought, were never equalled in any previous similar calamity.

The Swing Case

In 1874 occurred the case of discipline in the presbytery, which at the time attracted nation-wide attention, not only within the Presbyterian Church, but throughout the whole religious world, as one of the most famous heresy trials in Presbyterian history. The case involved the soundness in doctrine of the preaching of the Rev. David Swing, commonly known as Professor Swing, since, before coming to Chicago in 1866, he had been for 12 years professor of classic languages in Miami University. Before the re-

union he was pastor of the Westminster (New School) Church and after the reunion of Westminster and North in 1869, to found Fourth Church, he was made pastor of the united organization.

Professor Francis L. Patton, of the Seminary, and also editor of the *Interior* preferred the charges and conducted the prosecution. Dr. Arthur Mitchell, pastor of First Church, Chicago, was the moderator of presbytery. Dr. George C. Noyes, pastor of First Church, Evanston, was counsel for the defense of Professor Swing. The result of the trial was a decision by the presbytery by a vote of 46 to 15 to dismiss the charges and thus acquit Professor Swing. Upon appeal by the prosecution to the Northern Illinois Synod the accused withdrew from the Presbyterian Church and became pastor of the independent, newly organized Central Church, Chicago, which is still a strong factor in the religious life of the city.

The Presbyterian League

This organization was primarily intended to supplement the work of presbytery's Church Erection Committee. The special pressure for aggressive work began to be felt about 1860 when the number of new churches was growing with unprecedented rapidity. Between 1833 and 1860, a period of 27 years, 17 churches were organized. From 1860 to 1869, in nine years, 14 churches sprang up. To house these churches was a bigger problem than the new organizations could solve without outside aid. Accordingly the New School presbytery appointed a committee consisting of the Revs. D. S. Johnson,

L. H. Reid, David Swing, and Elders D. R. Holt and J. S. Gould to devise means for assisting churches in erecting adequate structures.

The task, however, proved too difficult for this small committee. So in 1869 a larger number of influential laymen were enlisted to make the subject their care. These were organized in the Presbyterian League and obtained a charter from the State. Unfortunately the early records of the organization were destroyed in the Great Fire of 1871. In 1895 it was said that up to that time the League had administered \$120,000; \$50,000 was received from the bequest of John Crerar. In 1902 its receipts were \$13,376 and disbursements \$10,389.

Within the past few months (19-47) a bequest of more than \$400,000 from Forrest Waite, formerly of the Fourth Presbyterian Church, to the Presbyterian League, has come to the Board of Church Extension, with which the League was combined.

The Presbyterian Hospital

Rush Medical School, since its founding in 1837, closely connected with Chicago Presbyterianism, started in 1883 what is now the Presbyterian Hospital. Soon after it was taken over by a board organized under the auspices of the Presbyterian Church and the leadership of Dr. Joseph P. Ross. The meeting for the organization of the board was held December 13, 1883, in the Grand Pacific Hotel.

Among those present at this meeting were such well known Presbyterians as the following: Dr. John Henry Barrows, pastor of the First Church, Chicago; Dr.

Willis G. Craig, professor in the Seminary; Dr. Abbott E. Kittredge, pastor of the Third Church; Dr. Herrick Johnson, pastor of the Fourth Church, later for many years Professor of Homiletics in the Seminary. Among the laymen present were: Richard T. Crane; John B. Drake; Tuthill King, and Cyrus H. McCormick.

Since the first patient, the 17-year-old Ulmer Parks, of Florence, Wisconsin, was admitted, August 20, 1844, 451,950 (through 1946) patients have been admitted. The hospital has strictly adhered to the principle of brotherhood in its ministrations. It recognizes no lines of distinction between men. It cares for all victims of casualty and disease irrespective of race, color, or place of birth.

For 40 years, till 1942, it was served by Asa S. Bacon as superintendent. Others, including physicians, nurses, ministers, women of the auxiliary board have rendered, through the years, service that has given the hospital a deserved reputation as second to none. It is on the block on which the older Carter Harrison family home was located, 1860-'66. According to its constitution the pastors of First, Second, Third, and Fourth Presbyterian Churches, Chicago, are members of a Board of twenty-eight managers.

The Growth of the Seminary

From the reunion of the Old School and New School churches in 1870, onward to 1883, the life of the Seminary appeared to be stationary. With 1884, however, a new faculty drawn from the pastorate came to join Dr. LeRoy J. Halsey. It consisted of Dr. Thomas H. Skinner, from Cincinnati; Dr.

Willis G. Craig, from Keokuk, Iowa; Dr. David C. Marquis, of St. Louis; and Dr. Herrick Johnson, from the Fourth Church, Chicago. Its growth in numbers was as if by leaps and bounds. By 1890 it had moved up, in point of numbers among theological seminaries reporting to the General Assembly, from eighth place in 1883, to third place in 1890, second place in 1891, and first place in 1892. From that date on it has never fallen below second place.

In 1886, in view of the fact that its phenomenal growth up to that date had been rendered possible only by the munificent gifts of Mr. Cyrus H. McCormick, the name of the institution was changed from the Presbyterian Theological Seminary of the North West to McCormick Theological Seminary. Mr. McCormick had died in 1884, but his wife, Mrs. Nettie Fowler McCormick, survived him almost half a century and continued his beneficence through her long life.

Polity

Questions relating to the polity of the church occupied the attention of the presbytery at different times. In the annual meeting of 1872 the presbytery sent an overture to the General Assembly proposing that the basis of representation in meetings of Synod and General Assembly be changed from the minister roll to the communicant members of the church. The next year it sent another overture asking for a change in the constitution making it possible for ministers to demit the ministry upon the presentation of satisfactory reasons for so doing.

This change was subsequently

made and the presbytery's principle is now the rule of the church. Upon the failure of its original proposal that representation in Synod and General Assembly be on the basis of communicant members, presbytery again overtured the General Assembly in 1878 to change the basis of representation in General Assembly from the presbytery roll to that of synod, thus making synod the body represented, not presbytery. At that time, as frequently since, there was a widespread demand for reduction in the size of the Assembly which was warmly supported by the presbytery. In 1887 another overture was sent asking the General Assembly to appoint a special commission to consider carefully the question of the best mode of effecting changes in the constitution of the Presbyterian church.

Olivet Institute

Olivet Institute which was organized in this period became the precursor of a whole group of similar institutions developed later and known as "neighborhood houses." Central Church, under the pastorate of Dr. David Swing, was responsible for the beginning of a mission Sunday School in what was known as "Little Hell," on the near North Side. Eventually the work was turned over to McCormick Seminary. Under the leadership of Dr. Willis G. Craig, a group of students reorganized the enterprise along broader lines into a Christian center, including auxiliary ministries of an educational and philanthropic type.

William H. Hormel, of the class of '91, in the Seminary, who had before graduation been active in

the mission, became the first pastor of the church which had been organized in 1890 as the Olivet Memorial. He was succeeded by the Rev. N. B. Gallway, who, three years later, gave place to the Rev. Norman B. Barr, who devoted his entire ministry of 40 years (1897-1937) in seeking to supply every need, in so far as possible and profitable, in the life of the community. The organization began as a part of the work of presbytery's Home Mission Committee, but was later placed on the basis of an independent enterprise, with the endorsement, the moral and financial support of the presbytery.

The Home Mission Committee Incorporated

March 6, 1895, the Home Mission Committee of the presbytery was incorporated by the State "to have the care and charge of Home Mission work" within the bounds of Chicago presbytery. Previous to this time, all such work was done in cooperation with the Presbyterian Board of Home Missions in New York City. It was found, however, that the contributions of the churches in the presbytery to the treasurer of Home Missions in New York had reached the sum of \$18,000 a year, and that in that time there had been drawn out of that treasury about \$14,000 to assist in sustaining the 32 churches and 5 missions needing help. Previously presbytery independence had been

considered, but was delayed on account of synod looking toward independence.

According to the new arrangement a percentage of local offerings was to be sent to the Board in New York. The growth of this work is indicated by the fact that in 1901 the receipts were \$22,980.88, and the disbursements \$16,852.79, while in 1903, the receipts were \$27,546.11 and the disbursements \$18,551.09. The Reverend George P. Williams was for 13 years, 1894 to 1907, the superintendent.

The Interior

Earlier ventures of Chicago Presbyterians in the field of religious journalism may be noted in the section on Periodicals in the Bibliography. Special attention, however, is due the *Interior*, whose name in time (1910) was changed to the *Continent*. Cyrus H. McCormick became the owner soon after it was started in 1870, saying as he did so, "I accepted the responsibility solely for the benefit of the Seminary and the cause of Presbyterianism generally." For more than half a century he, and later Mrs. McCormick, supported this publication.

Early in its history, William C. Gray was made managing editor, and owing to his business ability and devotion to his task, the *Interior*, within a decade, became one of the most widely read religious journals in the land. Dr. Gray was ably succeeded in the editorship by Nolan R. Best.

Maturity, 1906—

Cumberland Presbyterian Reunion

The period of the history of the presbytery, that includes the present, was ushered in by the reunion, in 1906, of the Cumberland Presbyterian Church with the parent organization. The Cumberland Presbyterian Church as a denomination began February 10, 1810, and ceased to exist as such by an act of union and reunion with the Presbyterian Church in the U. S. A., May 24, 1906. It originated in the revival which in 1797 began to develop, in what was then known as the "Cumberland country" in Kentucky and Tennessee, under James McGready. This created a demand for ministers greater than could be supplied. Cumberland presbytery ordained men who, in educational preparation, fell below the requirement of Presbyterian standards. The revision of its Confession of Faith by the Presbyterian Church in the U. S. A. in 1903 gave rise to the question of reunion with the Cumberland Presbyterians, which was eventually consummated.

The location of the records of the Cumberland Presbytery of Chicago are unknown to the present writer. The presbytery appears in 1893 for the first time in the Cumberland Minutes of the General Assembly with the following churches and pastors: Chicago, First Church, pastor, H. S. Williams; Chicago, Second Church,

pastor, W. C. Logan; Chicago, Third Church, pastor, A. H. Stephens, and Alpine, pastor, W. J. Caldwell. Twelve years later just before the reunion the following Chicago churches are reported: Providence, with 258 members, of which A. H. Stephens was pastor; First, with J. W. Laughlin as pastor, and 150 members. Memorial, with 103 members, and C. J. Wilson, pastor. Drexel Park and Second each had 63 members; the former was served by A. C. Bergen as pastor, and the latter by O. O. Russell. The only other Chicago church was Hope, with 44 members, which at that time was without a pastor. Outside the city the presbytery included Grand Ridge with a membership of 133, of which W. H. Wilson was pastor.

Drexel Park, under the leadership for the past 30 years of its minister, Dr. C. C. Cox, has become one of the strongest churches of the presbytery, with more than 2000 members. Hope is still doing a good work, and has grown to 157 members.

The Board of Church Extension

The event that gave character to the whole period was the organization, April 8, 1907, of the Church Extension Committee which in 1911 became the Board of Church Extension. The work of this committee and board had been anticipated, as we have seen, by the Home Mission Committee, the Church Erection Committee, and

the Presbyterian League. Many of the stronger churches also had mission enterprises that they supported individually. First Church, Chicago, had its Railroad Chapel; Evanston, First, its Christopher House; and the Lake Forest and Hyde Park churches jointly the Association House. At this time business tended to concentrate. It was found in every field of activity that the combination of small concerns in larger ones was proving more satisfactory and efficient. The church could not afford to waste energy and means by multiplying its agencies.

Those composing the new committee were the following: Ministers: John Balcom Shaw, Second Church, chairman; Edward H. Curtis, First Church; vice chairman; W. Robson Notman, Fourth Church; W. H. Wray Boyle, Lake Forest; W. S. Plumer Bryan, Church of the Covenant; William P. Merrill, Sixth Church; George N. Luccock, First Church, Oak Park, and William C. Covert, 41st Street Church. The laymen on the committee were: E. A. Halsey, Corydon A. Reed, Thomas A. Hall, Thomas G. McCulloch, Frank S. Shaw, Thomas Templeton, James A. Janney, Charles S. Holt, and Thomas E. D. Bradley.

One of the first tasks of the committee was the selection of a superintendent, since Dr. George P. Williams, the executive of the Home Missions Committee had accepted another position and removed to Philadelphia. The Rev. George B. Safford, pastor of the 52nd Ave. Church, was secured as the associate superintendent, and later the search for the general superintendent ended with the

election of the Rev. Dr. Edgar P. Hill, professor of Homiletics in McCormick Seminary.

Dr. Hill had served the Presbytery of Portland as chairman of the Home Missions Committee and had come to Chicago with a large experience in the work of planting and caring for new churches, and as professor in the Seminary was favorably situated to utilize student service in the newer churches of the city. He accepted the position as superintendent on condition that he would so administer the office as not to interfere with his work in the Seminary. His work with Church Extension began September 1, 1907.

Money was needed to liquidate an indebtedness of \$7,500 and launch upon a program of expansion. Accordingly a mass meeting of Presbyterians was held in Orchestra Hall. The result was \$25,000.00 pledged.

Naturally the central interest of Church Extension continued to be the organization and care of new churches. From 1908 to 1925 twenty-two new churches were added to the roll of presbytery. Some situations were corrected by the merging of existing churches. Some few churches were dissolved. In addition to the dependent churches, the foreign population demanded attention. Under the leadership of Seminary students work was organized among the Assyrians, the Italians, the Jews, and the Chinese. Dr. Hill's leadership of the Board lasted till 1918, when he became secretary of the Presbyterian Board of Education with headquarters in Philadelphia.

Dr. Henry Seymour Brown, pastor of the Lake View Church

was selected as the successor of Dr. Hill. For 19 years (1918-1937) Dr. Brown guided the destinies of the Board with conspicuous success. It was in his administration that there was combined with the office of superintendent of the Board of Church Extension that of executive secretary of presbytery, a new office that was created in 1923. On Dr. Brown's resignation to become vice president of Princeton Theological Seminary, Dr. Paul S. Johnson was called from a pastorate in Scranton, Pennsylvania, to succeed to both the superintendence of the Board and the executive secretaryship of presbytery—offices which he continues to fill with distinction.

Presbyterian Headquarters

One of the early actions of the Church Extension Committee was in taking the leadership in establishing Presbyterian Headquarters. This was accomplished in 1908 with the Ohio Building, 509 South Wabash, as the center. Here the Presbyterian Book Store, the Presbytery of Chicago, The Church Extension Committee of Presbytery, the Field Secretary of the Presbyterian Board of Foreign Missions, the Presbyterian Brotherhood of America, the Presbyterian Brotherhood of Chicago, the Women's Presbyterian Board of Foreign Missions of the Northwest, the Women's Presbyterian society of Foreign Missions, the Westminster Guild and the Chinese Mission established their offices, within easy reach for conference with each other. Here, too, an assembly hall was for a time rented for use by any of them in their more largely attended public gatherings.

Later many of the offices moved to the Temple building, 77 E. Washington Street, where some of them still remain. Several offices have moved to 8 South Dearborn Street, and the most recent move of the Stated Clerk's office and that of the Director of Christian Education has been to the campus of the Seminary.

The Chicago Christian Industrial League

Under the leadership of the Board of Church Extension, there came into existence some new organizations on a semi-independent footing. One of these was the Chicago Christian Industrial League. Its object is to rescue down and out men. It was undertaken by George A. Kilbey, afterward ordained to the ministry, and carried on by him for twenty-two years. Starting as an experiment, the undertaking has commended itself as one of the finest types of Christian service. The capable successor of Dr. Kilbey is the Rev. Dr. William Seath.

Westminster Hall

The latest of the presbytery's ventures into the field of humanitarian service is a home for neglected or dependent children. Under the leadership of Dr. R. Worth Frank of the Seminary, it has been authorized by presbytery and a name, Westminster Hall, has been given it. It is intended to meet the needs of children of all races.

The Presbyterian College

Dr. Alexander Patterson, formerly pastor at Morgan Park and son of Dr. Robert Patterson,

pastor at one time of the Jefferson Park church, conceived the idea of an institution for the training of men and women for Christian and philanthropic work. The institution was to be responsible to the Church through the Presbytery of Chicago. The presbytery delegated this to the Church Extension Committee, which elected, October 14, 1908, Dr. Patterson as the first president. He served in that capacity and did much of the teaching until his death in 1912. He was succeeded by Mr. Howard B. McAfee (1912-18), Dr. Robert H. Beattie, (1918-'20), and Mrs. Harriet D. Kerswill (1921-'26). In 1926, Dr. Robert Lee Sawyier, became the president, in which office he rendered a conspicuous service during the following sixteen years. In his administration the curriculum, faculty, and standards were raised to that of a college and the name was changed in 1930 to the Presbyterian College of Christian Education. It won the approval and support of the Board of Christian Education of the Presbyterian Church.

In 1929 the institution bought property at 815 Belden Avenue, across the street from the Seminary. Through the succeeding years the relationship between these two servants of the church has been growing closer. In 1942 Dr. J. Harry Cotton, president of the Seminary, was elected president of the College and served in that capacity till his resignation in 1947 on account of ill health. The two institutions, while not completely merged, are almost so, using the same equipment and co-operating in courses given. To Dean J. S. Armentrout much

credit is due for the recent growth and development of the college.

The Seminary Elects a President

Through three quarters of a century the Seminary had never had a president, until 1905. Previous to that time each year the faculty elected one of its own number as chairman for the year. Following the general trend in the churches the Board created the office of president and elected the Rev. Dr. James G. K. McClure, pastor of the Lake Forest church as the first president. During his administration, which lasted 23 years till 1928, the Seminary had a notable growth in its endowment, chiefly through the liberality of the McCormick family. It was in 1917, also, that the Seminary reached its peak in attendance—216.

In 1928 Dr. John Timothy Stone, who had been pastor since 1909 of Fourth Church, Chicago, became the second president. With his coming, at the request of the McCormick family, the name of the institution was changed to The Presbyterian Theological Seminary, Chicago (founded by Cyrus H. McCormick). A forward movement including the practical reconstruction of its buildings was inaugurated, but was stopped by the depression, after two beautiful new buildings had been completed—the Gymnasium and the Commons. The Faculty was enlarged and the educational standards were raised. In 1932 negotiations for the merging of Lane Seminary (founded in 1829 at Cincinnati) with the Chicago institution were perfected and the traditions of the two seminaries were combined into one.

From 1940 till 1947, the Seminary was under the presidency of the Rev. Dr. J. Harry Cotton, who came from the pastorate of the Broad Street Presbyterian Church, Columbus, Ohio. In his administration, as we have seen, the Presbyterian College of Christian Education was brought into closer relationship with the Seminary. Still more, the alumni roll and income of the Omaha Theological Seminary, which had closed, were turned over, at least temporarily, to McCormick.

Since the name "McCormick" was the one by which it was generally known, even during the years when its legal name was changed, with the consent of the McCormick family, the name was formally resumed in 1943. Greatly to the regret of friends of the Seminary Dr. Cotton found it necessary, for health reasons, to resign in 1947 from the presidency. Former Vice President Kenneth G. Neigh is serving admirably as acting president during the interim.

The Presbyterian Home

The thought of a home for the aged, under Presbyterian auspices, was entertained in the community long before any efforts were made to supply the need of it. A charter for such an institution was secured April 21, 1904. But the actual task of supplying the need was undertaken by Olivet Institute, which set apart a small residence in the neighborhood and gave a home to a group of women who found themselves, on account of age and lack of means, depending on others for their support.

It was not until November 13, 1913, that the Presbytery of Chi-

cago reorganized the movement, with Dr. W. S. P. Bryan as president of the board. A new incorporation was secured January 12, 1914. Temporary quarters were secured for the Home at 324 E. 29th Place and opened May 13, 1914. Property in Evanston was purchased March 13, 1915, as the site for a permanent building. The Home was reopened December 20, 1915, in Highland Park in the building of the old North Western Military Academy. Here it remained for some years providing a home for 25 aged people.

A campaign to raise \$800,000 was instituted, and the main part of the present building in the northwestern section of Evanston, was planned, completed, and dedicated, December 22, 1922. The John G. Shedd Memorial Wing was opened April 1, 1930. The most recent addition to the equipment is the hospital building, constructed during the war years. Perhaps no benevolent institution has made a stronger appeal to Presbyterians of the Chicago area. In spite of its comparative youth, it is one of the best endowed institutions of the presbytery. It cares for about 125 aged persons.

Religious Education Gets a Director

June 5, 1922, presbytery approved the request of Robert Lee Sawyer for the dissolution of the pastoral relation between himself and the Avondale Church. At the same meeting it approved a recommendation of the Executive Council for the employment of a Director of Religious Education, and that Robert Lee Sawyer be the new director. Dr. Sawyer

resigned in 1923. His successor was the Rev. George H. Fickes, who directed the work till 1926. He, in turn, was succeeded by Dr. Ralph W. Owens (1926-1930). Then came the nine year administration (1930-1939) of Dr. Robert H. Elliott. His successor was Dr. Goodrich Gates, who was director from 1940 till 1944 when the present capable director, Mr. John W. McCracken, took office.

The Presbyterian Union

The informal association, now called by this name, consisting of all Presbyterians in Chicago and surrounding territory was originally organized March 10, 1884, under the name Presbyterian Social Union. Its object was better mutual acquaintance and closer social relations among Presbyterians. One of its early meetings was utilized for the purpose of promoting the interests of the Presbyterian Hospital. The Union continued its work with an uncertain tenure of life, or as a report to the Church Extension Committee in 1907 has it, developed "a fatal facility for dying," having perished several times.

Under Dr. Edgar P. Hill's leadership the organization was revived June 7, 1909, at the Grand Pacific Hotel. Mr. William Illsley in 1918 reformed the organization in such a way as to enable it to continue its work with marked success up to the present time. It was at this time, December 13, 1918, that the name was changed to the Presbyterian Union instead of Presbyterian Social Union. A brief history of the Union was compiled by James L. Saylor in the year of his presidency, 1933.

The Woman's Board of the Northwest

No history of Chicago Presbyterianism can afford to omit mention of the Woman's Presbyterian Board of Missions of the Northwest. This was started in 1868 under the leadership of Mrs. R. W. Patterson in the Second Church. At first, being a New School organization, both Congregational and Presbyterian women were invited to join what was organized October 27, 1868, as the "Woman's Board of the Interior." After two years, however, came the reunion of Old School and New School Presbyterians and it seemed best for each denomination to have its own organization. Accordingly the Presbyterian Society was formed December 17, 1870. Mrs. R. W. Patterson was the first president. In glancing down the list of her successors one sees such familiar names as Mrs. Herrick Johnson, Mrs. John Balcom Shaw, and Mrs. Oliver R. Williamson, whose husband was editor of the *Continent*.

In the fifty years of the Board's existence a total of \$4,532,768.48 was contributed.

The Board is perhaps best remembered by "Room 48." That was the number on the door of the office of the Board in the McCormick Block which was opened in August, 1873. Though the office was moved from time to time the number was retained for more than forty years, so that as one member expressed it, "Forty-eight is no longer with us a number or sign, but a hallowed word."

Under this caption there appeared in the *Interior* and its successor, *The Continent*, a weekly page of missionary information which

came, at least in part, from the Friday morning meetings held in Room 48.

Eventually, December 31, 1920, the work of the Board was termi-

nated when it and five other women's boards were united in The Woman's Board of Foreign Missions of the Presbyterian Church, with offices in New York.

Moderators Since the Reunion

- | | |
|---|--|
| 1870 William M. Blackburn—Seminary | 1884 Elder Samuel M. Moore |
| 1870 David C. Marquis—Fourth, Chicago | 1885 John H. Worcester—Sixth, Chicago |
| 1871 George H. Coit—Wilmington | 1886 James G. K. McClure—Lake Forest |
| 1871 J. H. Brown, 31st Street, Chicago | 1887 Arthur J. Brown—First, Oak Park |
| 1872 James H. Taylor, Lake Forest | 1888 Melancthon W. Stryker—Fourth, Chicago |
| 1872 Robert Patterson, Jefferson Park, Chicago | 1889 John L. Withrow—Third, Chicago |
| 1873 Charles L. Thompson—Fifth, Chicago | 1890 Thomas D. Wallace—Eighth, Chicago |
| 1873 Edwin L. Hurd—Highland Park | 1891 John P. Hale—Kenwood, Chicago |
| 1874 Arthur Mitchell—First, Chicago | 1892 Howard H. Van Vranken—Central Park, Chicago |
| 1874 Abbott E. Kittridge—Third, Chicago | 1893 William M. Hindman—Normal Park, Chicago |
| 1875 Amos H. Dean—Central, Joliet | 1894 Charles A. Lippincott, First, Joliet |
| 1875 J. Monro Gibson—Second, Chicago | 1895 Andrew C. Zenos—Seminary |
| 1876 David J. Burrell—Westminster, Chicago | 1896 Walter H. Reynolds—River Forest |
| 1876 Walter Forsythe—Englewood | 1897 Charles S. Hoyt—First Oak Park |
| 1877 W. F. Wood—Peotone | 1898 Joseph N. Boyd—River Forest |
| 1877 Hiram H. Kellogg—Evanston | 1899 John H. Boyd—First, Evanston |
| 1878 John H. Walker—Reunion, Chicago | 1900 Edward H. Curtis—Woodlawn Park, Chicago |
| 1878 William C. Young—Fullerton Avenue, Chicago | 1901 William P. Merrill—Sixth, Chicago |
| 1879 David Clark—Austin. | 1902 Frank M. Carson—Lake View, Chicago |
| 1879 William R. Brown—Lake Forest | 1903 Joseph A. Vance—Hyde Park, Chicago |
| 1880 James MacLaughlin—Scotch, Chicago | 1904 Augustus S. Carrier—Seminary |
| 1881 John B. L. Soule—Highland Park | 1905 William W. Johnstone—River Forest |
| 1882 Edward C. Ray—Hyde Park, Chicago | |
| 1883 James Lewis—Central, Joliet | |

- 1906 Stuart M. Campbell—Emerald Ave., Chicago
- 1907 W. S. Plumer Bryan—Covenant, Chicago
- 1908 Robert H. Beattie—Austin, Chicago
- 1909 Louis P. Cain—Edgewater, Chicago
- 1910 John W. Nicely—Crerar, Chicago
- 1911 Robert D. Scott—Harvey
- 1912 George N. Luccock—First, Oak Park
- 1913 Frederick L. Selden—Ravenswood, Chicago
- 1914 Andrew S. C. Clarke—Second, Evanston
- 1915 George K. Newell, Sixth, Chicago
- 1916 Frank A. Hosmer—Central Park, Chicago
- 1917 Olin Mason Caward—Normal Park, Chicago
- 1917 Elder H. H. Smith—*The Continent*
- 1918 H. S. Brown — LakeView, Chicago
- 1918 Albert J. McCartney—Kenwood, Chicago
- 1919 Ralph D. Kearns—Calvary, Chicago
- 1920 David Creighton — Christ, Chicago
- 1921 Norman B. Barr—Olivet, Chicago
- 1922 George P. Magill, Wilmette
- 1923 Robert Clements — Austin, Chicago
- 1924 Clyde R. Wheeland—Irving Park, Chicago
- 1925 Asa J. Ferry—Edgewater, Chicago
- 1926 Samuel W. Findley—Morgan Park, Chicago
- 1927 Ira W. Allen—La Grange
- 1928 Alva V. King—Roseland
- 1929 William J. Ohan—Bethany, Chicago
- 1930 W. Clyde Howard—Second, Chicago
- 1931 Roy H. Brown—Irving Park, Chicago
- 1932 H. Ray Berger—Christ, Chicago
- 1933 Bertram G. Jackson—Norwood Park Church
- 1934 Harrison Ray Anderson — Fourth, Chicago
- 1935 Paul S. Johnson—La Grange
- 1936 Alvin A. Smith—Rogers Park, Chicago
- 1937 Alvyn R. Hickman—Third, Chicago
- 1938 William McInnes — Mayfair, Chicago
- 1939 Howard W. Johnston—Faith, Chicago
- 1940 James T. Veneklasen—Wilmette
- 1941 Gustav A. Papperman—Irving Park, Chicago
- 1942 Gilbert T. Bremicker—Berywn
- 1943 Paul Turner—Riverside
- 1944 Clarence N. Wright—Ravenswood, Chicago
- 1945 Herbert N. Brockway—Fair Oaks, Oak Park
- 1946 Louis W. Sherwin—Highland Park
- 1947 Clifford J. Earle—Second, Oak Park

STATED CLERKS

New School

Flavel Bascom, 1857-1850.
 L. H. Loss, 1850-1861.
 Edward Anderson, April 9, 1861-
 September 10, 1861.
 Ira M. Weed, September 10, 1861-
 December 13, 1861.
 A. L. Brooks, September 9, 1862-
 July 11, 1865.
 E. A. Pierce, 1865-1868.
 D. S. Johnson, 1868-1870.

Old School

R. H. Richardson, 1852-1855.
 George F. Goodhue, April 12, 1855-
 November 9, 1858.
 John M. Faris, 1859-1863.
 W. W. Harsha, 1863-1869.
 W. M. Blackburn, 1869-1870.
Since Reunion
 D. S. Johnson, 1870-1881.
 E. R. Davis, 1881-1891.
 James Frothingham, 1891-1916.
 Andrew C. Zenos, 1916-1942.
 William McInnes, 1942-

MODERATORS OF GENERAL ASSEMBLY FROM CHICAGO PRESBYTERY

1859, (New School) Robert W. Pat-
 terson.
 1878, Francis Landey Patton.
 1882, Herrick Johnson.
 1889, William Charles Roberts.

1896, John Lindsay Withrow.
 1913, John Timothy Stone.
 1929, Cleland Boyd McAfee.
 1934, William Chalmers Covert.

Churches of the Presbytery

During the course of its history the following churches have at some time belonged to the Presbytery of Chicago. They are arranged under the names of the cities in which they have been located or in the case of rural churches, their post office addresses. Cross references are inserted to facilitate locating individual churches that may have been known under different names. It has been attempted to give in connection with the name of each church the date of its organization and the number of members with which it started. If organized when the denomination was divided the particular division with which it was connected has been indicated; Old School by the abbreviation O. S., New School by N. S., and Cumberland Presbyterian by C. P. Where street addresses or names of counties, if known, will help to identify churches they are given. In many cases, when known, the names of men instrumental in organizing the

different churches are given. Some effort has been made to indicate what has become of churches no longer on the roll of the presbytery. In the case of churches outside the present bounds of the presbytery no such attempt has been made.

As to the sources from which the information was gathered, perhaps the greatest help has been a list compiled by the late Stated Clerk, Andrew C. Zenos, in his own handwriting in a ledger now in the Virginia Library. His list is arranged chronologically and extends only to 1924. It attempts to account only for churches in the presbytery in his time. The information furnished by Dr. Zenos has been supplemented chiefly by the manuscript records of presbytery, the printed reports of the Board of Church Extension, and the Minutes of the General Assembly. Many other sources of information have given facts that have been included.

ARLINGTON HEIGHTS

September 24, 1856, N. S.

17

A. D. Eddy

Name formerly Dunton

AURORA

First

In General Assembly Minutes,
1859, O. S.

AU SABLE GROVE

In General Assembly Minutes,
1858, N. S.

BELLWOOD

June 8, 1930

45

BELVIDERE

September 29, 1857, O. S.

10

BERKELEY

(Hillside)

May 6, 1917

39

BERWYN

October 23, 1894

30

T. C. Hall

BLOOM

See

Chicago Heights

BRAIDWOOD

June 16, 1872

29

E. R. Davis

BUCKINGHAM

October 13, 1898

16

Dropped from roll April 13,
1920

CABERY

Southwest of Kankakee

December 12, 1885

12

E. R. Davis

CHENOA

April 14, 1857, N. S.

8

Loss and Whittemore

CHERRY VALLEY

Winnebago County

June 14, 1855, O. S.

4

CHICAGO

First

June 26, 1833, N. S.

25

Jeremiah Porter

Second

June 1, 1842, N. S.

26

Flavel Bascom

Second (C. P.)

See Marlboro

Third

July 1, 1847, N. S.

35

R. W. Patterson

Fourth

February 6, 1871

351

Union of North and Westminster

Fifth

June 7, 1867, O. S.

5

George W. Mackie

South and 28th Street churches
added 1873

United with Kenwood 1898

Dissolved March 11, 1901

Sixth

1875

Union of Grace and Ninth

Merged in First Church, De-
cember 4, 1918

Seventh

1865, N. S.

Formerly Edwards Church,
Jackson and PeoriaDisbanded and existed for a
time as a mission of Third
Church

Seventh

86th Place and Sangamon

April 4, 1892

27

J. Weston

Eighth

Washington and Robey

December 20, 1864, N. S.

25

Z. M. Humphrey

See Central

New Eighth

See Central

Ninth

July 10, 1866, N. S.

Merged with Grace to form
Sixth

Ninth

Formerly Reunion

Name changed February 9, 1892

Dissolved June 27, 1927

Tenth

In 1875 General Assembly Min-
utes

Formerly Lake Church

Name changed 1890

- Eleventh
 May 10, 1894
 70
 T. D. Wallace
 Dissolved October 14, 1918
 Acacia Community
 Oriole and Cullom
 June 24, 1928
 50
 Albany Park
 October 18, 1914
 50
 Archer Heights
 Kedvale and 50th Avenues
 April 16, 1922
 30
 Ashland Avenue
 General Assembly Minutes,
 1873
 Austin
 August 27, 1871
 16
 James H. Trowbridge
 Austin Manor
 Wabansia and Parkside
 1927
 89
 Avondale
 April 8, 1892
 17
 J. Weston
 Belden Avenue
 September 30, 1883
 15
 E. R. Davis
 See Seminary Ave. Federated
 Bethany
 April 29, 1888
 25
 E. R. Davis
 Bethel
 See Portage Park
 Bethlehem
 S. Wells and 52nd Streets
 March 29, 1910
 Organized out of Bethlehem
 Chapel of 41st Street Church
 Bohemian Settlement
 See Howell Memorial
- Brighton Park
 Pershing Road at Francisco Ave.
 April 16, 1893
 39
 John Weston
 Brookline
 Maryland Avenue and 73rd Street
 May 19, 1887
 22
 Brown Memorial
 61st and Indiana
 September 28, 1930
 110
 Colored
 Buena Memorial
 January 6, 1905
 65
 G. P. Williams
 Calvary
 Indiana Avenue S. of Ringgold
 Place
 Indiana Avenue and 22nd Street
 July 20, 1859 N. S.
 30
 Merged with First, November
 8, 1871
 Calvary
 Jackson Blvd. and S. Keeler
 October 8, 1891
 15
 John Weston
 Campbell Park
 717 S. Leavitt Street
 April 30, 1880
 28
 E. R. Davis
 Carter Memorial
 March 28, 1920
 Assyrian
 Central
 Cass and Illinois
 January 29, 1865, O. S.
 23, mostly from North Church
 After the fire, 1871, members
 absorbed by other churches
 Central
 Sacramento Blvd. and Warren
 Avenue
 December 20, 1864

- Formerly the Eighth
Merged with Central Park
Church and called New Eighth,
April, 1918
Changed to Central, October
10, 1928
- Central Park
June 19, 1887
75
Merged with Eighth Church,
called New Eighth, April, 1918
George C. Noyes
See Central
- Chicago Lawn
April 26, 1892
J. P. Hale
27
died
New beginning May 17, 1908
60
- Christ
2000 Orchard Street
February 8, 1900
190
W. R. Notman
Out of Christ Chapel, the
Fourth Church
- Church of Christ
January 5, 1947
Meeting in Fourth Church
Japanese
- Covenant
May 7, 1885
87
George C. Noyes
Name changed to Seminary
Jan. 14, 1929
Merged with Fullerton
- Crerar (Old)
57th and Prairie
- Crerar Memorial (New)
Calumet Ave. at 81st St.
December 2, 1928
- Drexel Park
August, 1896 C. P.
Came into the presbytery with
the Cumberland union in 1907
- Douglas Park
February 19, 1897
48
Died, 1908
- Edgewater
Kenmore and Bryn Mawr
June 9, 1896
43
T. C. Hall
- Edwards
Halsted and Harrison
1861, N. S.
Name changed to Seventh,
August, 1865
- Emerald Avenue
Emerald Avenue and Marquette
Road
January 16, 1890
27
E. R. Davis
- Endeavor
Formerly Gross Park
Englewood
October 31, 1869 N. S.
12
James H. Trowbridge
- Erie Chapel
1347 Erie Street
February 10, 1909
167
From mission of Third Church
- Faith
June 8, 1902
70
T. D. Wallace
- Fifty-Second Avenue
See Trinity
- Forty-first Street
February 14, 1875
32
Arthur Mitchell
Merged in First Church, March
27, 1912
- Forty-Eighth Avenue
General Assembly Minutes,
1897
- Fullerton Avenue
February 11, 1864, O. S.
11

- Willis Lord
 Fullerton-Covenant
 Merger of Fullerton Ave. and
 Covenant
 Galilee
 March 20, 1903
 26
 T. D. Wallace
 Became Logan Square, 1905
 Became Kelvyn Park, 1924
 Garfield Blvd.
 June 18, 1900
 54
 Dissolved, 1937
 Garfield Ridge
 Formerly St. James
 German, First
 March 10, 1873
 28
 E. R. Davis
 Dissolved, 1899
 Grace
 Near Douglas Place
 W. M. Blackburn
 May 8, 1872
 35
 United with "Ninth" to form
 Sixth
 Grace
 July 19, 1888
 19
 E. R. Davis
 Colored
 Granville Avenue
 March 31, 1910
 Mission of Edgewater
 Gross Park
 February 19, 1891
 25
 John Weston
 Became Endeavor
 Hebrew Christian First
 4818 N. Troy
 November 10, 1935
 34
 Holland
 Noble and Erie
 October 23, 1870
 16
 Emanuel Van Orden
 Transferred to Reformed Clas-
 sis, 1892
 Hope
 Loomis Blvd. and 61st Street
 April, 1898, C. P.
 Colored
 Howell Memorial
 1831 S. Racine
 April 23, 1916
 47
 Name changed from Bohemian
 Settlement, April 13, 1923
 Hubbard Memorial
 2520 S. Lawndale Avenue
 March 28, 1920
 60
 Vaclav Vanek
 Mission of Fourth Church
 Hyde Park
 April 29, 1860, N. S.
 12
 R. W. Patterson
 Immanuel
 November 4, 1887
 George C. Noyes
 Irving Park
 April 28, 1915
 400
 Came from Chicago Reformed
 Classis
 Italian First
 April 17, 1892
 54
 John Weston
 Merged with Samaritan to
 form Waldensian, April 12,
 1927
 Jefferson Park
 January 1, 1867, O. S.
 123
 Willis Lord
 Kelvyn Park
 2516 N. Kostner
 May 13, 1925

- Kenwood
November 30, 1895
44
J. H. Barrows
United with Fifth Church, 1898
- Lake
October 16, 1881
44
E. R. Davis
Name changed to Tenth
Church, 1890
Dissolved April 8, 1919
- Lakeview
November 23, 1894
27
R. W. Patterson
- Logan Square
General Assembly Minutes,
1914
Formerly Galilee
- Marlboro
S. Damen and 68th Street
June, 1893, C. P.
Originally 2nd Cumberland
Church
Name changed, 1907
- Marquette Park
March 16, 1923
- Mayfair
Kostner and Ainslie
March 16, 1922
Formerly Perseverance
Name changed Jan. 14, 1929
- Millard Avenue
October 13, 1896
50
T. C. Hall
- Moreland
See Trinity
- Morgan Park
January 25, 1890
31
E. R. Davis
- Normal Park
June 2, 1885
34
George C. Noyes
- North
August 6, 1848, O. S.
Merged with Westminster to
form Fourth, 1871
- Northtown
November 3, 1929
Merged with St. James Evan-
gelical Reformed
- Norwood Park
N. S. 1870
Norwood Pk.
October 4, 1916
Formerly a Reformed Church
- Olivet
Wabash and 14th Street
December 7, 1856, N. S.
R. W. Patterson
United with Second Church
- Olivet Memorial
October 16, 1890
49
- Onward
March 29, 1892
72
Dissolved April 12, 1927
Most of members formed nu-
cleus for Austin Manor
- Perseverance
See Mayfair
- Portage Park
Windsor and Menard
January 10, 1926
37
Name changed to Bethel, Sept.
13, 1926. Name restored April
10, 1928
- Providence
May 12, 1893 C. P.
27
A. H. Stephens
Dissolved, 1913
- Pullman
S. Park Blvd. and 110th Street
August 13, 1882
26
E. R. Davis
- Ravenswood
May 4, 1902
24
T. D. Wallace

- Redeemer.
 April 10, 1935
 94
- Reunion
 April 8, 1870
 50
 James H. Trowbridge
 Name changed to Ninth
 Church, February 9, 1892
 Ridgeway Avenue
 Hamlin Avenue and Huron Street
 April 26, 1891
 13
 John Weston
- Rogers Park
 January 13, 1910
 54
- Roseland
 February 6, 1898
 40
 Divided October 6, 1904
- Roseland
 November 17, 1909
 247
 Reunion of Roseland and
 Roseland Central
- Roseland Central
 October 6, 1904
 156
 W. H. Matthews
 Reunited with Roseland
 Church
- St. Andrew
 Olcott and Balmoral
 June 18, 1944
- St. James
 5550 S. Merrimac
 July 25, 1926
 35
 Name changed Jan. 3, 1947 to
 Garfield Ridge
- St. James United
 Rockwell and Albion
 January 7, 1935
- St. John
 Harrison Street and Hoyne Ave.
 December 31, 1922
 54
- St. Mark
 September 18, 1927
 115
- St. Paul
 127 N. Francisco Ave.
 February 2, 1918
 Colored
- Samaritan
 October 14, 1923
 40
 Merged April 12, 1927 with
 First Italian
- Scotch
 Adams and Sangamon
 46
 Became Scotch Westminster,
 1894
 Organized as Canadian Pres-
 byterian
 Received into Chicago presby-
 tery, November 9, 1874
- Scotch Westminster
 November 27, 1894
 Union of Scotch and West-
 minster
 United with South Austin
 Church, June, 1919
 See Scotch
- Seminary
 January 14, 1929
 Formerly Covenant
 Seminary Avenue Federated
 Seminary and Lill
 Belden Avenue church in the
 federation
- 60th Street
 May 3, 1888
 Dissolved 1900
 E. R. Davis
- South
 Wabash and Congress
 December 19, 1854, O. S.
 Most of its members united
 with 28th St. church, 1869,
- South Austin
 See Westminster
- South Chicago
 October 23, 1882
 18

Became United Church of
 South Chicago
 South Park
 Formerly Railroad Mission
 Dissolved October 14, 1918
 South Shore
 South Shore Drive and 76th St.
 April 16, 1896
 71
 Organized as Windsor Park
 Name changed February 5, 1923
 South Side
 1870, N. S.
 United with 31st Street
 Scotch
 South Side Tabernacle
 September 14, 1894
 222
 J. H. Barrows
 31st Street
 Wabash and 31st Street
 January 15, 1868, N. S.
 28th Street Church united with
 it July, 1870
 Trinity
 Laramie Avenue and Fulton
 Street
 June 4, 1885
 Formerly Moreland
 28th Street
 General Assembly Minutes,
 1868, O. S.
 Members from South Church
 United Church of Hyde Park
 Blackstone Avenue and 53rd St.
 See Hyde Park
 United Church of South Chicago
 Exchange Avenue and 91st St.
 See South Chicago
 Unity
 General Assembly Minutes,
 1932
 Colored
 Waldensian
 General Assembly Minutes,
 1907
 Merged in 1927 of Italian First
 and Samaritan

West
 April 13, 1858, O. S.
 A. Nesbit
 Formerly Associate Reformed
 West Division
 May 9, 1894
 Became Laird Community
 House
 Westminster
 July, 1855, N. S.
 Merged with North in Fourth
 Church, 1871
 Westminster
 1873
 A. E. Kittridge
 Joined Scotch, 1894 to form
 Scotch-Westminster
 Westminster
 Lotus and Gladys
 June, 1919
 Union of Scotch-Westminster
 with the South Austin church
 Windsor Park
 See South Shore
 Woodlawn Park
 January 19, 1885
 39
 E. R. Davis
 United with First Presbyterian

CHICAGO HEIGHTS

Bloom
 December 4, 1843, O. S.
 25
 John McMaster
 Name changed April 16, 1894
 to First
 Our Savior
 October 27, 1912
 62
 Italian

CHICAGO RIDGE

On S. W. Highway, 27 miles
 from the Loop
 May 8, 1932
 26

CICERO

Clement
 50th Court and 15th Street

- November 2, 1919
 52
 P. W. Fischer
 Warren Park
 61st Court and 21st Street
 June 26, 1927
 52
- CLARENDON HILLS**
 March 31, 1929
 38
- CLINTON CENTER**
 October 19, 1864, O. S.
- COAL CITY**
 New Hope
 November 15, 1885
 24
 E. R. Davis
- CRETE**
 1859 N. S.
- DEERFIELD**
 May 14, 1866
 9
 E. L. Hurd
- DOWNERS GROVE**
 March 17, 1925
 39
 W. Clyde Smith
- DU PAGE**
 See Plainfield
- DUNDEE**
 1859, N. S.
- DUNTON**
 See Arlington Heights
- EARLVILLE**
 April 16, 1853, O. S.
- ELGIN**
 February 8, 1853 N. S.
 22
 O. S. Church, 1868
- ELMWOOD PARK**
 November 4, 1943
 56
 Robert L. Sawyer
- ELWOOD**
 15 miles south of Joliet
 April 29, 1879
 19
 E. R. Davis
- EVANSTON**
 First
 July 27, 1868, N. S.
 38
 R. W. Patterson
 Second
 Formerly South Evanston
 June 4, 1885
 R. W. Patterson
 Northminster
 January 28, 1923
 57
 South Evanston
 See Evanston, Second
- EVERGREEN PARK**
 April 20, 1947
- FOREST PARK**
 Name formerly Pioneer
 April 11, 1913
 164
 G. N. Luccock
 From Pioneer Chapel of Oak
 Park, First Church
- FRANKFORT**
 1883
 James Lewis
 Dropped from roll, 1886
- GARDNER**
 20 miles south of Joliet
 September 5, 1857, N. S.
 6
 L. H. Loss
- GENOA**
 1856, O. S.
 73
- GLEN ELLYN**
 May 16, 1926
 47

GLENWOOD

March 16, 1884

E. R. Davis

Dissolved 1895

HADLEY

Will County

August 17, 1833, N. S.

Jeremiah Porter

Became Congregational, 1849

Now Homer Congregational
Church

HALF DAY

April 24, 1870

22

James H. Trowbridge

HARVARD

1868, O. S.

HARVEY

March 17, 1892

James B. McClure

Federated

Presbyterian and Congrega-
tional

HEBRON

Linn and Hebron

1865, O. S.

HERSCHER

Pilot

September 14, 1879

23

Dissolved February 2, 1914

E. R. Davis

HIGHLAND PARK

June 2, 1871

33

William M. Blackburn

HINSDALE

June 18, 1889

23

Dissolved December, 1919

HOLLYWOOD

April 17, 1945

Formerly independent

HOMEWOOD

December 19, 1857, N. S.

10

A. W. Henderson

ITASCA

October 26, 1885

10

E. R. Davis

JOLIET

First

August 3, 1866, N. S.

28

James H. Trowbridge

Second

February 15, 1901

Formerly Hope

Name changed, 1902

Central

1844, N. S.

22

Jonathan G. Porter

Hope

February 15, 1901

T. D. Wallace

Became Joliet, Second, 1902

Willow Avenue

December 9, 1904

66

G. P. Williams

Formerly Kings Sons Chapel

KANKAKEE

First

September 26, 1854, N. S.

10

Lewis H. Loss

O. S. church, 1868

Second

General Assembly Minutes,
1876

French

January 29, 1860, O. S.

Dropped, 1887

Charles Chiniquy

KENDALL

Kendall County

April 17, 1855, O. S.

Formerly Congregational

KYTE RIVER

Jefferson Grove, O. S.

From Presbytery of Rock Riv-
er, 1852

- LA GRANGE**
 October 27, 1890
 25
 John Weston
- LAKE FOREST**
 February 24, 1859, N. S.
 Yates Hickey
- LAKE STATION**
 1863, N. S.
- LANE**
 September 23, 1854, O. S.
 10
 J. Ustick
 Centre
 General Assembly Minutes,
 1859, O. S.
- LELAND**
 LaSalle County
 1857, O. S.
- LIBERTYVILLE**
 September 7, 1869, N. S.
 26
 J. H. Trowbridge
- MANTENO**
 April 7, 1853, N. S.
 7
 Jonathan G. Porter
 First at Rockville
 Moved and name changed
 April, 1855
- MARENGO**
 O. S.
 From Presbytery of Rock River,
 1852
- MAYWOOD**
 October 15, 1872
 13
 R. W. Patterson
- MENDOTA**
 August 26, 1855, O. S.
 5
- MOMENCE**
 1856, N. S.
- MONEE: WILL**
 1858, N. S.
- MORRIS CITY**
 November, 1856, O. S.
 8
- NILES CENTER**
 February 21, 1932
 32
- NORTHBROOK**
 September 24, 1922
 Name changed from Shermer-
 ville
- NORTH CHICAGO**
 June 30, 1893
 8
 Formerly South Waukegan
 Name changed, 1913
- OAK PARK**
 First
 September 30, 1883
 32
 E. R. Davis
 Second
 April 9, 1905
 53
 G. P. Williams
 Fair Oaks
 May 11, 1924
 59
- OSWEGO**
 April 15, 1854, O. S.
- OTTAWA**
 General Assembly Minutes,
 1869, O. S.
- PALOS PARK**
 S. W. Highway
 May 1, 1921
 13
- PEOTONE**
 May 6, 1871
 17
 James H. Trowbridge
- PLAINFIELD**
 Du Page
 July 13, 1833, N. S.
 12
 Jeremiah Porter

PONTIAC

April 20, 1856, N. S.

RIVER FOREST

July 29, 1887

D. R. Breed

RIVER PARK

November 24, 1874

13

Jacob Post

Dropped from roll, 1896

RIVERSIDE

December 15, 1872

17

J. H. Trowbridge

ROCKFORD

July 8, 1854, O. S.

36

G. F. Goodhue

ROCKVILLE

Kankakee County

April 7, 1853, N. S.

Changed to Manteno, April 17,
1855

ROSCOE

June 5, 1851, O. S.

From Rock River presbytery,
1852

ROSCOE

Genoa

April 16, 1853, O. S.

Willow Creek

O. S.

From Presbytery of Rock Riv-
er, 1852

SAINTE ANNE

First

March 21, 1861, O. S.

53

Alfred Hamilton

Second united April 30, 1888

Second

February 1, 1860, O. S.

Charles Chiniquy

French, united with First
Church

SANDWICH

1867, O. S.

German

SERENA

LaSalle County

1858, O. S.

Named with Wyoming G. A.
Minutes

SHARON

Queen Ann

1858, O. S.

SHERMERVILLE

See Northbrook

SKOKIE

Westminster

January 5, 1947

R. L. Sawyer

SOUTH WAUKEGAN

See North Chicago

SPRING FOREST

See Willow Springs

THORNTON STATION

1859, N. S.

TROY GROVE

October 18, 1854, O. S.

8

J. Fleming

VICTOR

DeKalb County

June 1, 1858, O. S.

WAUKEGAN

November 11, 1857, N. S.

50

Ira Weed

WAVERLY

March 30, 1856, O. S.

14

J. Fleming

WEST HEBRON

Lynn and Hebron

O. S.

From Presbytery of Rock Riv-
er, 1852

WHEATON

April 20, 1909

50

From First Congregational
church

WHEELING

Zion (German)

November 2, 1864, O. S.

Transferred to Galena German
presbytery, May, 1908

Zion

June 18, 1922

Transferred to Chicago pres-
bytery by General Assembly

WHITE ROCK

Jefferson Grove

Ogle County

O. S.

Received from Rock River
presbytery, 1852

WILL

Will County

December 4, 1864

Dissolved, 1894

15

WILLOW SPRINGS

April 11, 1926

18

Spring Forest Church

WILMETTE

October 22, 1911

102

E. P. Hill

WILMINGTON

July 22, 1837, N. S.

11

Jonathan G. Porter

WILMINGTON

O. S.

Received from Presbytery of
Peoria, 1852

WOODSTOCK

Queen Ann

O. S.

German

Salem

1868, O. S.

Received from Presbytery of
Rock River, 1852Name changed to First Pres-
byterian Church, 1853

WYOMING

Joined with Serena in General
Assembly Minutes

YORKFIELD

September 26, 1943

34

Walter Reid

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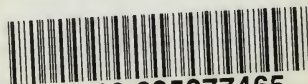
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